

Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. VI

JANUARY, 1902

No. 1



MISSES PACKARD AND GILES
THE FOUNDERS OF SPELMAN SEMINARY

"**H**OW beautiful to us
should seem the
coming feet of such!

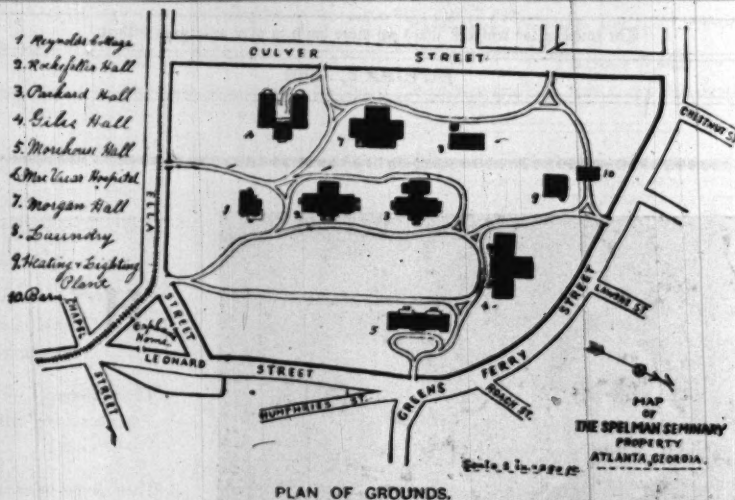
Their garments of self-
sacrifice have healing in
their touch;

Their gospel mission none
may doubt, for they
heed the Master's call,

Who here walked with the
multitude, and sat at
meat with all!"

510 & Tremont & Temple
Boston

PLEASE consult the pink label on the paper, and remember that the date indicates the time to which it is paid. If you are in arrears please remit to 510 Tremont Temple before January 31st. By so doing, time, labor, and expense can be saved at this office. Each renewal will be dated ahead one year from time of expiration of subscription, thus the subscriber loses nothing, and the magazine gains much.



THE sad news of the death of Mrs. Stein, mother of our missionary in Fresno, California, reached us November 17th. Mrs. Stein was a remarkable woman in many ways. Let us not forget Miss Stein and the two girls, Lota and Joy, in this their great sorrow. They need our daily prayers.

THE loyal band of mission workers in Rhode Island have been recently bereaved by the loss of two faithful members, Mrs. M. W. Appleton, formerly an efficient member of our Board of Directors, and Mrs. H. M. King, one of the vice-presidents of the Board of the Woman's Home Mission Society of Rhode Island. We sympathize with our sisters in their sorrow, which is also ours. One by one the faithful laborers who remember the beginnings of our work are passing on. May God send other laborers into his white harvest field.

THE mid-year conference of the Executive Boards of the various missionary societies, which was authorized at the May Anniversaries in Springfield, was held in the

Madison Avenue Baptist Church, New York, Wednesday and Thursday, December 3d and 4th. The papers and discussions were helpful and stimulating, although there was a wide difference of opinion upon many of the topics under discussion. It was refreshing to hear the words of appreciation which were spoken of the Women's Societies by many of the brethren. There may be a better method of carrying forward the work than that now employed by the Women's Societies, but our critics have not outlined any such method. Until that time comes we will earnestly and prayerfully do the work which the Lord has placed in our hands.

THE Woman's American Baptist Home Mission Society will observe the last Thursday of January (30th) as a Day of Prayer for our schools and colleges at home and abroad. Sessions will begin at 10.30 A. M. and 2 P. M. The corresponding secretary will give a brief report of her recent trip south in the morning, and in the afternoon Mrs. William Scott will tell of the needs of her people and their claim upon us.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—*Tennyson.*

Vol. VI.

JANUARY, 1902

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The Woman's American Baptist Home Mission Society

Twentieth Anniversary of Spelman Seminary

THOSE who are familiar with the history of Spelman Seminary will read with interest the report of the exercises of the twentieth anniversary, which were held in Atlanta, Georgia, November 14-17. A visit to Friendship Church brought vividly to mind the beginnings of this marvellous work. The damp, dark basement where in 1881 Miss Packard and Miss Giles opened the school with eleven women was a striking contrast to the comfortable buildings which now adorn the campus. There are twenty acres of land, upon which have been erected the substantial buildings whose pictures appear in this issue of ECHOES. We were especially interested in the new residence of the president, "Reynolds Cottage." Those who have seen the cramped and inconvenient quarters of the principals will rejoice in the commodious, sunny, and homelike cottage. During the anniversary exercises, a number of visitors were entertained at the president's residence, and found Miss Giles a delightful hostess. Four new buildings were dedicated: "Reynolds Cottage;" "Morehouse Hall," a dormitory for girls, situated upon the ground where were formerly the old barracks; "Morgan Hall," a dining-room for teachers and scholars, and also dormitories; "MacVicar Hospital," which meets a long-felt need of Spelman. With its light, airy wards and private rooms and perfect equipment, it will be a blessing to the colored people. A class of young women are now in training for nurses. As there is great demand for these nurses in white families, the future for the graduates of the nurse training department is assured.

In addition to these new buildings, improvements have been made in Rockefeller, Packard, and Giles Halls. The new power-house contains the electric light and steam-heating plants, which furnish comfort to the occupants of the various buildings. Perhaps no building was of more interest than the enlarged laundry. There are eighty porcelain tubs, each furnished with hot and cold water, with steam-heated drying-room above. Also a large ironing-room with eighty ironing-boards. This is a great

improvement over the old laundry, which for years the girls have been compelled to use. Yet with all these improvements, which have been generously provided by Mr. John D. Rockefeller, Spelman has many needs. The current expenses of the school will be necessarily increased because of these improvements. New England women should not in any degree lessen their interest in this wonderful institution. In a marked degree it belongs to New England, and it is doing a work which it is an honor for us all to share. We are grateful to Mr. Rockefeller for providing the equipment; now let New England women rally to the support of Miss Giles and her faithful assistants.

The anniversary exercises were of deep interest to all present. The address of Doctor Morehouse Thursday evening, upon "The History of Spelman," was interesting and helpful. He was followed by the president of our Woman's Society, Mrs. Alice B. Coleman, who gave a thoughtful and beautiful address upon "Spelman's Aims." The conferences, which occupied three sessions Friday and two Saturday, were intensely interesting, and have been described in another column. Saturday, at 5.30 P. M., a reception was given the alumnae at Reynolds Cottage, which was attended by about one hundred students and friends. At 8 P. M. an entertainment by students of the Seminary, under the direction of Miss May B. Peckham, teacher of elocution, could not be excelled by any of our Northern schools.

The services of dedication were held Sunday afternoon. A large audience greeted General T. J. Morgan, who gave a strong and convincing address upon "What Spelman Stands For." Immediately following Dr. Morgan's address, Dr. Morehouse, President of the Board of Trustees, formally dedicated the new building in a dedication service. A short address Sunday evening by the Editor, upon "Providential Leadings," was followed by a conference which was stimulating and inspiring. The exercises of this delightful week closed by singing, "I Have Been Redeemed." As the sweet voices filled the chapel, more than one heart ascended in thanksgiving to God because of His great love in giving these young women such wonderful opportunities for usefulness.

Conference at Spelman

THE conference of two days, held at Spelman in connection with the dedication of the new buildings, was of intense interest. If the friends of Spelman who have never seen its work could have been present during those days, there would have been given them a revelation of the greatness and the value of the work, both as to what has already been accomplished and as to the promise of the future, that would have been overwhelming. If there are any who have doubted in any particular the work done at Spelman and by Spelman, we feel sure that their doubts would have vanished forever.

Each session of the conference was opened by a carefully prepared paper; this was followed by two speakers, who were allowed from five to ten minutes each, and the remainder of the time was given to general discussion from the floor. Among those who read papers and led the discussions from the platform, there were ten negroes, men and women, to five whites. This undoubtedly gave a greater sense of freedom to those upon the floor than would otherwise have been possible, and thus made the conference of exceptional interest and value by revealing not only the attainments of the colored people in education and leadership, but the struggles by which they have reached their present places.

Such men and women as Professor W. E. B. Du Bois, of Atlanta University, Professor John Hope, of Atlanta Baptist College, Dr. J. E. Delinger, Greensboro, N. C., Mrs. Logan, and Mrs. Penny, of Tuskegee, and Mrs. H. R. Butler, of Atlanta, are an honor to any race. Behind their thoughtful and well-chosen words, there was an earnestness of desire for their people and intensity of purpose to serve and to uplift their people that was both touching and inspiring.

The topics assigned were eminently practical: The work of negro women in the public schools; the work of negro women in society; hospital work for negro women; the nurse training school, and the need of it; the work of negro women in the home; the work of negro women in church and missionary activities. Many of the alumnae of Spelman took part in the discussions from both platform and floor, and the stories of their own experience in improving their own homes, in teaching in country districts, and in seeking in manifold ways to raise the moral and intellectual standards of their people were most inspiring and touching. At the close of the two days, we felt not only that they had been days of rare privilege and interest, but that we had received new inspiration and courage from those for whom and with whom we had been working.

RUDYARD KIPLING has said nothing more true than, "The backbone of the army is the non-commissioned man." It is the private members, each one doing his duty, that is the strength of any organization.

Dedication

DR. H. L. MOREHOUSE, as president of the Board of Trustees, formally dedicated the new buildings in the following dedication service:

"To the high Christian and philanthropic aims and objects for which Spelman Seminary was established, to the physical, industrial, moral, intellectual, and spiritual betterment of a people unable fully to provide, yet eager to avail themselves of educational advantages enjoyed by others; to cultivation of Christian character, to the alleviation of human suffering, to preparation for American citizenship and intelligent participation in the great Christian activities of this age; this enlarged and beautified campus, with these five new, noble, and substantial structures, erected through the wise liberality of one whose heart has been moved to bless his fellow men, we do now solemnly and joyfully dedicate, entreating God to accept the offering by the magis-



REYNOLDS COTTAGE, SPELMAN SEMINARY

tation of His gracious presence within these halls, and through these and all related instrumentalities, to hasten the coming of the day when the whole earth shall be filled with His glory. Amen."

Object of Spelman

SPELMAN SEMINARY is a school for negro girls. It aims to lay a foundation of Christian character, to train in womanly industries, to give a literary education that will prepare for a useful life. It was called the Atlanta Baptist Female Seminary until, in 1884, it was named in honor of Mr. and Mrs. Spelman, the parents of Mrs. John D. Rockefeller, Mr. Rockefeller having been the largest donor to the school. He has continued a most generous friend, having given over a quarter of a million dollars designated for buildings and permanent improvements. The vital part of the school instruction is in its Bible Study, its Christian Endeavor, Christian Association, and Missionary Societies, its daily devotions, its Sunday school and Sunday afternoon preaching services, and its prayer-meetings.

Letter from a Spelman Graduate



THE following letter was received by Miss Giles from one of the graduates of Spelman Seminary. The darkness of the negroes in some of the country districts is appalling.

"DEAR TEACHER: I am a good way down in Georgia, out where it seems to be very dark, where it seems very hard to do the work I need to do. At this place the people have service one Sunday in the month, and hardly cared for Sunday school. I told them I could not stay in a place where there was no Sunday school, and had them promise they would attend if I would teach them. I walked one mile to Sunday school at least seven Sundays, and each time stayed about three hours without meeting any scholars. I continued to beg them to come. At last we organized. We have now on roll about twenty-five. We could have many more, but they hardly have clothes to attend every-day school. Most every one loves me now for my works, and I am deeply interested in them. You know the condition of the girls when they come to you. Well, they are the best; the worst specimens are out here in the country districts, and somebody has to go to them.

"Intemperance and dances or frolics are great evils through here. The teachers through here have been mostly men that seem to have held their positions for what they were thought of among the whites more than for their work.

"When I came here last year I found all that I now have, with the exception of one more in the First Reader, could scarcely read, and many of them did not know their alphabet. The county gave four months' schooling. I worked very hard, began teaching in the morning one hour before school-time, and taught one hour later in the afternoon. As a result every child learned to read, and all, with the exception of two or three, learned to write. The children were in the habit of bringing one book (First Reader) and their dinner-bucket to school. I had them to buy slates and spellers. I bought a box of chalk, and taught geography, grammar, and arithmetic without books, by methods I learned in Spelman. I had great success. At the end of four months these children had read the Second and Third Readers through twice and more over, and were ready for the Fourth, had worked arithmetic through long division, could diagram short sentences, and a good way in the primary geography.

"Considering the ages and sizes of these children, I could not see what those before me had done. Those men teachers were intemperate. When I came here I had one Bible (the one I had used in Spelman) and one quarterly. These with the Bible used in the church, with more than half the leaves loose, were all the Sunday-school literature we had. You see the condition of the place. Work was hard. When I started home all begged me to teach another year, as I had done them more good than any teacher they had ever had. I came. One crowd of whites, I suppose, must have been a little jealous, and said they were going to break up that negro school. They were troublesome; the commissioner seemed to favor them, and the school went down. The people are too poor to pay for an independent

school, and I am teaching them for nothing, although I cannot afford to do so. I have fifty-two, and several more to come Monday, thirteen and fourteen years of age, have not been to school in three or four years, and don't know the alphabet. As I am teaching and receive no pay, I have decided to teach more Bible. I have regular Bible services every Friday, and lessons for Sunday are prepared that day. I want to get as large an attendance in Sunday school as possible. I cannot stay here very long now; I have given four weeks already. I have been in nearly every home, and I find many hardly clothed. I do not know what awaits me. One thing about colored people, they are ignorant and talk too much.

Yours in the work, L. E. W.

Mather School

WE were able to spend a Sabbath with our workers at the Mather School, Beaufort, S. C. We were met at the station by Miss Owen and Robert, a trusty boy, the man of the house, and drove home with the conviction that we must be in Greenland or Alaska, so cold was the wind, which blew a gale from the water. This experience settles forever the question about sending thick clothing to the South. The cold weather does not last as long as in the North, but the people need heavy clothing during most of the winter. Mrs. Mather's cheerful hearth fire was welcomed as we stepped into her sitting-room. This aged woman, in her eightieth year, does not allow herself to rest after her long day's work. Her family consists of eighteen girls, whom she aims to instruct in industrial work. We listened to the evening and morning devotions, and were pleased to notice how much of the Bible these girls were taught. In the Annex, on the opposite side of the road, Miss Owen and her assistant have a family of seventeen girls. All the girls from both homes attend the school, of which Miss Owen is the principal. Besides these boarding pupils, there is a large attendance of day-scholars, boys as well as girls. The new building, which is sorely needed, has a hall which was used for the first time at the closing exercises of the school last summer. The lower floor, which was designed for schoolrooms, remains yet unfinished. We wish some generous friends could heat and furnish this building. Miss Owen and her associates are thorough, conscientious teachers, and the work of this school is highly creditable.

It was with genuine regret we said good-by to our workers at Beaufort, and took the cars for Richmond, Va., where we arrived at four o'clock Wednesday morning, November 27.

As it was dark and cold we remained in the comfortable station until nearly seven, having as a companion the night watchman, who had pronounced ideas upon the race question. We arrived at Hartshorn Memorial College in time for breakfast, and during the day visited the various class rooms. The work at Hartshorn is growing in interest and importance. One hundred and thirty pupils are now enrolled, being the largest number the school has ever had. Every room in the school building,

Mansion House, and cottage is now full, and several rooms in the neighborhood are rented for students. A new building is imperatively needed. We found Miss Burgess, our teacher, who has been critically ill with typhoid fever, convalescing, although unable to begin work before Christmas. The literary and industrial work of this school is of high order. The industrial kitchen, under the care of Miss Belle Clark, is sending forth yearly fine cooks. The girls are taught many lessons in practical housekeeping, as well as algebra and history. By invitation of Virginia Union University, the pupils (attending in a body) went to the chapel upon Thanksgiving day to listen to an eloquent sermon by Doctor Mitchel of Richmond College (white). We were proud of our girls in their tasteful, neat costumes. None of our Northern college girls could have been more decorous. We "laughed in our hearts," as the Indians say, when we looked at their sweet, dusky faces. We are glad to be acquainted with these colored girls all over the Southland, who have high ideals of life and its work. God bless the teachers! God bless our negro girls.

We have not space to speak of the admirable work which is done at Virginia Union University, under the able leadership of Doctor Macbrian. In another issue of this paper we propose to speak of their delightful hospitality, and the day spent at the university.

Alabama's New Constitution

BY a majority of about 30,000, Alabama has ratified the work of its Constitutional Convention, and adopted a constitution which will have the effect of disfranchising the great majority of the negroes in that State. The provisions of the new constitution, as they apply to the suffrage, are as follows (we condense from the *Mobile Register*):

"The constitution provides both a temporary and a permanent plan of registration. Under the temporary plan, in force to January 1, 1903, any man can vote who has the ordinary qualifications of an American citizen, and has paid his poll taxes. Under the plan that goes into effect January 1, 1903, any man can vote provided he can read and write any article of the Constitution of the United States in the English language, and has worked or been regularly engaged in some lawful employment for the twelve months preceding the date of his registration; or provided he or his wife is the owner of either real estate or personal property assessed at \$300 or more; or provided he has honorably served in some war, or is the descendant of one who has thus served; or provided he is 'a person of good character and understands the duties and obligations of citizenship under a republican form of government.' The judicial power to pass upon the character of applicants is vested in three registrars to be appointed in each county."

The new constitution has had the hearty support of practically all the daily papers of the State, and of the Democratic leaders and organizations. In spite of the

weighty issues involved, the Republicans seem to have waged no organized campaign of opposition. The *Montgomery Advertiser* (Dem.) rejoices that "the menace of an immense ignorant vote has been removed. This is a day that has been long and eagerly looked forward to," it continues, "and now on the threshold of the new order of things it is safe to say that better conditions in public affairs will prevail." This view, however, is not shared by all the Southern papers. The *Baltimore American* (Ind.) says:

"Looking at this matter in the spirit of perfect fairness, recognizing that the South is entitled to a fair hearing, and not to virulent abuse or attack for its work, we cannot see how this wholesale disfranchisement by methods which are unprejudiced can help in the solution of the race problem in that section of the country. A disfranchised black is



PUPILS IN PRACTICE SCHOOL, SPELMAN SEMINARY

not going to be a better citizen than a negro with the ballot, and the chances are that unless he is going to be given more encouragement than he is getting now to gain an education and acquire property, he is very apt to sink lower in the scale. The law almost puts a premium on white ignorance, while it condemns to political ostracism the ignorant negro. It is therefore impossible to figure out how such a law, though it may guarantee white supremacy, is going to result in any improvement in citizenship. That can only be done by education of white and black alike. To that work the South must devote its energies if it hopes to make permanent the prosperity it is now enjoying."

Northern Republican papers condemn in severe terms the new suffrage provisions. The *Chicago Evening Post* (Rep.) styles them an "unjust, unconstitutional, unrepudiated discrimination." The *Boston Journal* (Rep.) declares that "the device of the 'grandfather clause' for letting in the white illiterates, and the obvious purpose to put a discriminating interpretation upon the clause regarding character and understanding, make the constitution an iniquitous instrument of disfranchisement."

Alabama is the fifth State to embody in its constitution suffrage provisions directed against the negro, Mississippi, Louisiana, South Carolina, and North Carolina being its predecessors. Virginia will probably take similar action.—*Selected.*

NOTE.—We were told while in Virginia that a committee has been in Richmond since July, having for its object the revision of the Constitution of the State looking toward the disfranchisement of the negro. No decided action has yet been taken.

M. C. R.

From Arkansas Baptist College

NOTE.—We were glad to meet Miss Lillie Gibbs, of Arkansas Baptist College, Little Rock, Arkansas, at the anniversary exercises of Spelman Seminary. The following letter from Miss Gibbs will be of interest.

M. C. R.

"It has been quite a long time since you have heard directly concerning our work, and I know you will be pleased to learn that the Lord is crowning our efforts with success. We opened school on the last day of September with forty-eight pupils; at the end of the first month we had one hundred and twenty-three, and now we have two hundred and eighty-nine. Seventy-eight of the above number are girls and young women in our boarding department.

"We rejoice in being able to tell you that at last the work has begun on the boys' building. The boys themselves are doing the work under a master mechanic, who was once one of our students. As these boys spend about six hours each day in the schoolroom, you may know that the work is not progressing very fast; still they are doing well. It is to be a three-storied frame building, with veneering, and will have twenty bedrooms and four classrooms. We are sorry that we will have no money with which to furnish these rooms after they are finished, and we hope our generous friends of the North will lend us a helping hand by sending to us bedding, etc., and money with which to purchase furniture for the bedrooms and classrooms. It may be that some one will send enough money to furnish one of these rooms entirely, and thus allow it to bear the giver's name. Our greatest need is room. Long ago we have found our rooms for the girls in the boarding department too few, and are forced to ask some of our applicants to wait.

"President Booker looks forward with pleasant anticipation to the time when he thinks our friends among the New England women will give us a chapel organ. Although he has had no definite promise, he feels that he has a little encouragement to look forward to such a time.

"There is a little change in the members of our faculty this session. Professor Knox, who had been with us for

quite awhile, resigned to accept work elsewhere, and Mr. A. R. Reeves, A. B., of Atlanta Baptist College, has been elected to fill the vacancy. Although we appreciate the services of Professor Knox, we do not feel that we have lost by the change. The printing office is now in charge of a regular member of the faculty in the person of Prof. J. H. McConico, of Normal, Ala. With this exception, we have all of the teachers whom we had last session.

"LILLIE L. GIBBS."

New Haven Alliance

DURING the past few years the churches of New Haven, Conn. (with one exception), and the Montwese Church have had an independent Woman's Home Mission Organization under the name of the New Haven Alliance. They have been an enthusiastic, earnest society, and have accomplished much for the cause of Christ. The time has come when they feel anxious to join in the work carried forward by our Woman's American Baptist Home Mission Society. At their request a meeting of unusual interest was held in the Calvary Baptist Church, New Haven, December 5th, where they formally disbanded and



MACVICAR HOSPITAL, SPELMAN SEMINARY

were received into the fellowship of the Woman's American Baptist Home Mission Society. The only reservation made by the Alliance was that the Guadalupe mission, which they have ably sustained for a number of years, should not be dropped. As the editor of ECHOES has visited Mexico and knows the great need of workers in this field, the Society willingly accepted this trust. We are glad to welcome the noble band of New Haven women. We have worked with them in years gone by, and know of their efficiency and consecration. We need them. May the union now consummated prove a source of blessing to the work and the workers.

Another Day

ANOTHER day: "God help me use the hours!"
I said, "And let Thy will be done, not mine."
I watched if might be some one needed help,
If I might speak a word of cheer, or give
A hand, or even softly step where wounds
Were aching. Day of sweet revealing! when
It passed, it left its perfume in my heart.

— F. M. Butts.



American Baptist Home Mission Society

Notes

THREE months remain to the close of the fiscal year. The Society's borrowed money to carry forward the work the past nine months is fully one hundred thousand dollars.

THE celebration of the twentieth anniversary of the founding of Spelman Seminary, coincident with the dedication of five new buildings, was an occasion of unusual interest. Particulars are given elsewhere. It should be said that the names of the new buildings were given them without any suggestion whatever from those whose names they bear. They were informed that it was the pleasure of the generous donor that the buildings should thus be designated.

WHAT is to be done to accommodate the pupils who throng our schools at the South? Think of sixty-five girls in fifteen rooms intended each for but two pupils. This congested condition prevails in several of our institutions. The Home Mission Society cannot use its offerings from the churches for new buildings, for more than these are needed for its missionaries. Only as money is given for buildings can we go forward. Who will give ten thousand dollars for a memorial building at one of these locations in the South, and so become a benefactor to the race?

THE Conference, December 3d and 4th, at the Madison Avenue Baptist Church in New York City, between members of the Boards of our three general Societies and of four Women's Home and Foreign Mission Societies, was of much interest and conducted in a most excellent spirit throughout. Suggestions concerning changes in the terms of membership in our Societies, and other suggestions in regard to the unification of work by the general Societies and by Women's Societies were referred to the executive boards of those bodies for their consideration. It is expected that the committee of nine, representing the three general Societies, will report at the May meetings in St. Paul.

MISSISSIPPI has 905,930 negroes, and only 642,900 white people. This is the largest disproportion between the races that exists in any of the Southern States. The relations between the two races have been greatly strained and are likely to become more and more so unless

wisdom prevails. It is exceedingly desirable from every point of view that adequate provision shall be made for the education of the negroes, because education is a conservative and constraining force, and will tend to promote harmonious relations between the two classes. No where else is the educational work of the Home Mission Society more urgent than in Mississippi.

ACCORDING to the census report of 1900, South Carolina has 557,807 white, and 782,321 negro inhabitants. During the past ten years the white population increased 95,799, while the negro population increased only 93,387. This would seem to indicate that during the decade there has been a very considerable migration of negroes from the State. The present disparity between the number of negroes and the white people is still such as to make the situation one of great significance. Both South Carolina and Mississippi are negro States by virtue of the large preponderance of the negro element in the population.

Fair Spelman

Tune — Portuguese Hymn

DEAR Spelman, thy children rejoice in thy fame,
Acknowledge thy beauty and honor thy name;
How fondly we praise thee wherever we roam,
And love thee and cheer thee, our school and our home.

How lovely the landscape outspread at thy feet,
Where hill, vale and streamlet in harmony meet;
Oh, long may thy children with gladness return,
To bless the fair spot where thy signal lights burn.

How bright was the day when we entered thy hall!
What lessons of duty and truth we recall!
We felt new life throbbing, we found a new world,
As knowledge its banner above us unfurled.

Thy children are known with the brave and the free,
The world is made richer, fair Spelman, by thee;
Be brave, then, in effort the wide world to bless,
God's hand shall support thee and give thee success.

Fair Spelman, sit crowned in a beauty thine own,
A beacon of grace, and a queen on her throne;
Seek not wreaths for thy brow, nor perishing bays,
Thy children shall gratefully utter thy praise.

— Rev. S. F. Smith.

Spelman Seminary

Extract from Address by Doctor Morehouse

THE stage of development which the seminary has reached, with the attendant increase of expense for its maintenance, compels the urgent consideration of its endowment. It cannot be efficiently maintained and strengthened on much less than \$25,000 per year, which is far less than the cost of many white institutions with fewer students and smaller force of teachers. This demand cannot be met entirely by missionary offerings from the churches. An endowment of \$250,000, yielding an income of about \$12,000, would still leave as large a sum to be provided for as the Societies which have fostered the school can afford to give, considering the numerous and urgent calls from other quarters.

In conclusion: This rapid and imperfect survey of these twenty years reveals something of the growing influence of Spelman Seminary—its kinds, its power, its extent; its retroactive stimulating influence upon its supporters; its reconstructive influence in refashioning human characters; its reproductive influence through its students who have gone forth to serve their generation in the fear of God; its potent spiritual inflame in and through all its activities. The record is calculated to increase our faith, strengthen our hope, renew our courage, inflame our zeal, enlarge our sympathies, stimulate our benevolence, add to our joy, and deepen our conviction of the incalculable worth of such an institution as this. It stands as the embodiment and exponent of Christian love and service. Large as have been the offerings of treasure in its upbuilding, larger and more costly has been the expenditure of vital force; for on this altar was laid down, ten years ago, the life of one of its founders, while the other, and like-minded helpers are putting the best they have unstintedly into this God-given and God-honored work. High up on one of the four towers at the approaches to the viaduct in the Pan-American Exposition was this inscription: "Who gives wisely, builds manhood and the State; who gives himself, gives best." Spelman Seminary represents the gifts of both, and for both, at this glad hour, we give thanks to God,—

"Our help in ages past,
Our hope for years to come."

Guilt of Non-doing

"CURSE ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof." That certainly is strong language, even for an angel to use. What can have justified it? What terrible thing had Meroz and its people done that so aroused the indignation of the angel of the Lord? What had they done? Why, nothing!—and that was the trouble, that was the sin. "They came not to the help of the Lord" when they ought to have done so. The worst thing that a man can do sometimes is just not to do when he ought to do. If the Lord calls us to do a certain duty, we have to choose between doing that duty at every risk, or defying God and braving his curse.—*Sunday School Times.*

A Forceful Factor in the World's Civilization

Extract from Address of Dr. T. J. Morgan



PELTMAN SEMINARY and her sister institutions, working immediately for the amelioration and uplift of nine millions of negro American citizens, are forceful factors in the progress of civilization. The progress of the human race, from its low stage of savagery

and barbarism, up through successive grades of intelligence and morality, is the result of many conspiring forces, among which none have been more potent in the past, nor are more effective in the present, than institutions of Christian learning.

Every such institution brings its pupils into relationship with the best achievements of the human race, and puts them in the forefront of the progressive and hopeful. It sets their faces toward the future; puts them into possession of the accumulated treasures of the ages; awakens in them aspirations after the best; kindles in their minds the love of "the true, the beautiful, and the good." The example of such institutions is contagious.

The results of their work upon the negroes of Georgia and other Southern States are an inspiration to schools which are attempting a similar work in Japan, India, China, and Africa. If nine million negroes in America can be lifted up to a high plane of intelligence, economic efficiency, morality, and happiness, through the agency of such institutions as Spelman, then there is hope for the million and a half people in Cuba, the million of Porto Rico, the eight millions in the Philippine Islands, toward whose betterment the statesman and philanthropists of America are just now, by force of circumstances, turning their attention. The partial solution of the negro problem through the medium of Christian schools is a contribution to the solution of other sociological and race problems of world-wide significance.

The work of Spelman and sister schools, therefore, is not confined to the million negroes of Georgia, nor to the nine millions in the United States, nor to the many millions of the dependent races lately brought under the influence of American institutions, but is coextensive with the lowly and undeveloped races of mankind the world over. Their work is a work for humanity; it is instinct with philanthropy; is in furtherance of the progress of the human race; and is a distinct and powerful agent of human civilization.

If to this we may add what is implied already in what has been said, that the school is a Christian school, having the Bible as the source of its inspiration, and holding up the life of Jesus Christ as its exemplar and model, and seeking to promote the kingdom of God on the earth, and to swell that vast company of redeemed that shall constitute the glory of the Master in the world to come, we shall have said all that needs to be said to ensure for it a sure place in the respect and affections of every intelligent philanthropist, patriot, statesman, and Christian. To all such we commend Spelman Seminary as worthy of their sympathies, their prayers, their gifts, and their benedictions.

The Outlook for Our Schools

THE schools for the colored people are steadily rising in efficiency and power year by year. Some have gone forward by leaps and bounds in their material equipment, notably Virginia Union University and Spelman Seminary. Some others have made moderate advance in this respect, while many are still "cabinéd, cribbed, confined," as they have been for years, notwithstanding the increasing numbers knocking for admission. At two of our high-grade institutions which we recently visited, we found such a necessarily crowded condition as to be painful as well as unhealthful. Think of sixty-three girls in fifteen rooms, intended each for but two persons.



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Think of two other school buildings, one for boys and one for girls, similarly crowded. Think of their condition in case of sickness, which often occurs. And yet, so eager are these youth for an education that they are willing to sleep almost anywhere, if they can be received into our schools.

To relieve this congestion and to meet the demands, proper accommodations for at least five hundred students are needed this very moment. For this, from \$150,000 to \$200,000 are needed.

Are these large figures? It is high time for us to understand that the petty measurements of twenty years ago cannot be applied to existing conditions. This great enterprise for the Christian education of the colored people has acquired a momentum and proportions, has got such a swing, that, like an "ocean greyhound" under full headway, larger consumption of fuel is required than in the incipient

stages. The coal question was a serious one with Admiral Schley at Cienfuegos. Without an adequate supply of coal the fleet might be crippled in its operations and a naval battle be lost. In our fight against the foes of ignorance and superstition and immorality, we must have more fuel, more financial fuel, or be seriously crippled at a critical stage in the conflict.

The recognition of the value of these schools and the quality of the training therein given is more general among the colored people than ever before. Their fruits are beginning to appear in their maturity. Boys and girls who were in the schools fifteen and twenty years ago are now at the front in denominational affairs. At the Colored Baptist State Convention in Tyler, Texas, in October, there were thirty or forty who raised their hands in response to

our request to ascertain how many had studied in the Society's schools. The secretary of the Convention remarked: "These men are the leaders in this Convention." And they are but a fraction of the whole number in that State. The same thing is true of other States. Such men are conspicuous illustrations of the work done in our schools, and they create a desire on the part of others to enjoy these advantages.

Still further, these men are sending their children back to our schools for a better education than their parents received. At Bishop College, Texas,

we met a man who was a student at Selma, Ala., about 1880, and who remembered our visit there, who now is the pastor of a church in Western Louisiana, and the owner of a good farm. It was almost pathetic to witness his deep and tender interest for his bright daughter, whom he had brought with him, whom he wanted to have the best associates and the best Christian care.

Another pastor, many years ago a student at Bishop College, came, bringing his own daughter and four other young women, saying that he expected to bring at least three more to that fountain of Christian learning. Thus these institutions are being rooted in the affection and in the respect of the colored people in a way that assures their increasing prosperity and usefulness.

Then, too, the colored people are discerning as never before between schools that do genuine and thorough work, and those that make great pretensions with poor perform-

ance. As Lincoln said: "You cannot fool all the people all the time." The large and increasing intelligent element among the colored people will seek the best schools that can be found for the education of their children. From this point of view, therefore, the outlook for the future of these institutions is bright. Indeed, from almost every point of view the promise is bright, and possibilities almost limitless.

English Comment on Roosevelt and Booker T. Washington

PRESIDENT ROOSEVELT'S course in entertaining Mr. Booker T. Washington at dinner at the White House is calling forth hearty commendation from a number of English journals. *The Daily News* (London) remarks that the bitter criticism which has come from the Southern press is "clear evidence that, in spite of the war and its results, the social sentiment throughout the Union remains the same, and that there is a far wider gulf fixed between blacks and whites in the New World than in the Old." Mr. Roosevelt's course, *The News* believes, will be "likely to rend the Republican party." It continues:

"The courage of the President will certainly not be misunderstood over here, where his career is being watched with the closest interest. We doubt, indeed, whether any English government would have extended the franchise to a great black population as the American Federal Government did after the war. But, on the other hand, Englishmen do not share that physical aversion from the black which has resulted in America from the curse brought in that land through slavery. The lynchings of the Southern States, which are recorded in America as ordinary everyday incidents, would provoke here a profound horror. The sudden outbursts of mob passion against the blacks which occur at election times in American cities seems unintelligible to us. They are probably due to the defiance of race sentiment by theoretical politicians. The wisest course that President Roosevelt can pursue is to cultivate a human kindness between the races, and that, it would seem, is what he is engaged in doing."

The President is giving the American people a taste of

his quality, says *The Spectator* (London), and an excellent, manly quality it is. He has the admiring commendation of most Englishmen, is the comment of *The St. James's Gazette*. — *Literary Digest*.

A Deadly Peril

NOTE. — An extract from a strong article in *New York Journal*, Dec. 5th, entitled "How Shall Education Solve the So-called Negro Problem?" by General L. J. Morgan.

THE problem under discussion concerns the white man even more than it does the black man. Our boasted civilization is on trial; we are confronted with a deadly peril. Can we avert it? Have we virility enough to overcome this great obstacle that stands in the way of our progress? Sixty-five millions of white people, with centuries of civilization behind them, having in their possession the learning, the wealth, the business, and all the machinery of government, can crowd to the wall nine mil-



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lions of poor, ignorant, helpless negroes only a generation removed from bondage, and go down to history doomed to infamy. This great Christian nation in the spirit of the Master can, if it will, stoop to uplift the lowly, whom God has entrusted to our guardianship, and thus themselves rise to nobler heights. In its last analysis the problem is moral, and the burning question is: Have we sufficient virtue to apply to it the moral solvent that abides in justice, culture, and Christianity? The question is not, Can the negro be civilized, but, Are we willing to civilize him? Can we use the mighty forces at our disposal toward —

"... working out our Father's plan
To show to men the brotherhood of man."

The answer to this question will determine in large degree not only the fate of the negroes in this country, but the character of our own national development, and will profoundly affect the status of all dependent races that are brought into intimate relations with more powerful people of advanced civilizations.

Our Stundist Fellow Citizens

THE Stundists are a people of German origin — Protestant in religion. A hundred years ago a large number of them migrated to Russia. There they have increased till now they number 2,000,000. They take their name from the word *Stunde*, or hour of worship, which they sacredly observe. But of late the Russian government has placed so many restrictions on them as to cause the migration of large numbers, not less than about 200,000 coming to this country. Of these a part are found in Canada; the rest, from 50,000 to 100,000, in the United States, located mostly in the Dakotas, and are industrious, peaceable citizens. They were willing to begin life here in mud houses, with heating-stoves of clay, and with hay and straw for fuel. But they are a people of piety — of Lutheran, Presbyterian, or Baptist faith, and, unlike many immigrants, are exercising a happy influence.

The Greek Church in America

THE members of the Greek Church in this country are not very many, and they are for the most part in New York City, where the only congregation exists. That congregation is just now interested in the coming of a new priest from Greece, who, unlike his predecessors, can speak English as well as several other languages. There are 5,000 Greeks in the city, and although they are mainly persons of small means, they have raised \$30,000 toward the beginning of a large structure of dignified architecture, where the old Eastern Church may assume a worthy aspect. The present church building, between Lexington and Third Avenues, on Twenty-seventh Street, is small, and the Greeks desire to have the new one much farther down-town, where their centre of population is.

Cubans and Porto Ricans in Our Schools

A FEW weeks since thirty-four Cuban school teachers, who are to study in the State Normal School at New Paltz, N. Y., arrived in New York City. There are now sixty of them there, preparing to return and teach in Cuba.

There are also forty-two Porto Rican boys and girls who have been received by Colonel Pratt at the Carlisle Indian Industrial School. Last year four boys, brought by returning Pennsylvanian volunteers, came to the school, and their letters home were soon followed by many requests from parents that others might be accepted. Doctor Brambaugh, commissioner of education for Porto Rico, selected a number out of many candidates, from different sections of the islands, and these were forwarded in small parties. Several were placed in American families and attended school with American children, but the applications have increased far beyond the accommodations that could be provided for them. Doctor Brambaugh writes that his office is crowded daily with women begging him to send their children north to be educated. On one of the transports fourteen boys and girls were sent, escorted to the place of embarkation by 400 children of the public schools, marching under the American flag and cheering the Carlisle School and the American government.

Polacks in Detroit

SEPTEMBER 8th, the chapel of the Polish branch of the First Congregational Church was dedicated. This \$5,000 building is plain, roomy, and convenient, and for many years will provide a home for this growing company. It is the gift of Detroit churches and the Church Building Society. The first Protestant work among the Poles in America was begun in Detroit in 1884 by Mr. N. S. Wright. Three years later Rev. John Lewis, a Pole, took it up. Under his ministry, and the oversight of Mr. Wright, the enterprise has slowly grown in spite of obstacles and discouragements, till to-day the church of sixty-five members, with a constituency of more than 200, enter hopefully upon its new and enlarged opportunity. For more than five years the First Church has supported Miss Mary Osinek, a Bible reader, who gives her entire time to varied and practical work among the Polish women and children. At the dedication the chapel was packed, mothers with babes in arms being a conspicuous feature. It was a prophetic day for the 45,000 Poles in Detroit.

Bishop Whipple, of Minnesota

BISHOP WHIPPLE, of the Diocese of Minnesota, died at the end of September. He has been well called 'The Apostle to the Indians,' and was a worthy successor of John Elliot. He was a man of large and liberal sympathies as regarded all true followers of Christ, but strictly evangelical in his views. He was elected Bishop of Minnesota in 1859. There was not a mile of railway in the State, and he selected as his home a small village.

"At the burial service of Bishop Whipple, in Faribault, Minn., September 20th, twenty Sioux sang, to the organ's accompaniment, a Dakota translation of the hymn, 'Asleep in Jesus.' Their voices were partly trained, but not so much as to lose entirely the weird, strident, and melancholy minors of the forest and the prairie. This is a sample verse:

"Ozikiyapi kin waste;
Hena wisaym wastepi
Ozikiyapi kin waste;
Wanikiya wanyakapi."

"After the interment in the vault, twenty-four Chippewas began singing. Their hymn was 'Jesus, Lover of my Soul.' But its language was:

"Jesus ki nazikon
Menwenimut ninehebag,
Megua wi mamangashkag."

"How appropriate that Sioux and Chippewa — once hereditary enemies — should join in singing Christian hymns over his grave in those Dakota and Ojibway words which, until the bishop came, had been used only for heathen threats." — *Missionary Review*.

THE Watchman well says: "Yes, the open door to Americans in China and the closed door to Chinese in America is the policy that bids fair to prevail."



OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

"HAPPY New Year"—so He will it;
Happy in His love alway,
Through life's summer-time of beauty,
Through its chill and wintry day.



We cannot forget the hour spent so pleasantly at Spelman, during the autumn of 1895, with some of the original eleven who made up the school membership at its opening in 1881.

Indeed, it was hard to leave the company of these earnest women, though there were so many attractions elsewhere. The touching references, in *December Echoes* and the October *Spelman Messenger*, to the death of Mrs. Delphia Whaley, who has been at the Seminary during all its twenty years of existence, recall the words she spoke in her own quaint manner. We can seem to see her now, her black face all aglow, as she said: "You Northern people have put me on the solid foundation. When I came through the Spelman gates, I feel everything was open to me, and I was welcome in heaven and earth. The soldiers, after the emancipation proclamation, tell me I was free. Then I work for wages. I buy no dress or anything for three years, but put my money in my pocket and buy a house, and put a prayer in it and rent it. My husband work, and I help pay taxes with the rent. I hear of this school. I want to come. People says: 'You're too old to go to school.' I says, 'Who's to blame for that? You make me so old. I'd a gone when you did, but you took away my chance. Now I done got a little, and I'm going now. I was brought up backwards, I come up backwards, just now I'm going front. I go 'round afternoons and teach my neighbors, 'cause I know something.' I tell you, honey, as long as this school be, God will reign over the North."

If we feel a sense of loss when we think that this earnest Christian will no more greet the Spelman visitors, how much more will they miss her who received daily her cheery smiles and loving hopeful words. How sweet will the reunion be in the glad eternal day.

A Word from Hartshorn

NO speaker is more welcome in many churches of New England than Mrs. Amanda Miller Coleman. We have most pleasant remembrances of a visit she made to a certain Maine church during the last summer, where, at basket meeting, church conference, and mission band re-

ception, she held the closest attention of her hearers, not in the least repeating herself in the three addresses. In a personal letter just received, she says: "Our school work is moving on beautifully. The university is packed full, and Hartshorn is running over, and still there are others desiring to be within the fold. Both the young men's side, and on the girl's side, the graduating classes are large and promising, firm of purpose, and noble in ambition, almost ready to thrust their sickles into the fields of ripening grain, much, alas! too ripe—the wheat and tares together have grown and matured. Too late for this crop, but another springtime is bursting in. All around and about us are fields of tender grass, and buds that will burst into blossom if properly tended. On the various fields of service we (the girls' school) have more than two hundred workers gladly laboring to give others the opportunities which the W. A. B. H. M. Society has given to them. Mine shall ever be one continual song of rejoicing because of what the Lord has, through the great *Christian North*, done for the much-needy people of whom I am a part."

A Message from Mather School

DEAR MRS. REYNOLDS:—We do indeed thank you for coming so many miles to visit our school; it was a great pleasure to us to have you in our meetings, and also in our day school. The lessons you gave us I don't think I ever will forget; they were as meat to the hungry soul.

The sunrise on the water, behind the dining-room, was more beautiful than the sunset you saw the last evening you were here. We are having very pretty moonlight nights down here this month. When the moonlight is mirrored into the still water, it looks as though the water is changed into silver, and the sight is beautiful to see.

I've been in school two terms, and this term will make the third one. I am in the graduating class for this term.

I think it is real kind in the dear friends in the North to think of us, to love us, and to be interested in us, although they have never seen us. I think if the dear friends of the North love us, although they have never seen us, how much more we ought to love the Lord Jesus, who loves us even more than you all do.

Sincerely yours,

EVA MAY NIX.

Our Little folks

1902

BOYS and girls, have you heard of the auction now going on? Splendid bargains for everybody! Who will be the first to bid?

"Going! going! gone!" Is this an auction here,
Where nobody bids and nobody buys, and there is no auctioneer;
No hammer, no crowd, no noise, no push of women and men?
And yet the chance that is passing now will never come back again.

"Going! going! gone!" Here is a year to be had —
A whole magnificent year held out to every lass and lad;
Days and weeks and months, joys and labors and pains;
Take it, spend it, buy with it, lend it, presently count your gains. —Ex.



My Bird Friends



Wonder if our little folks realize how many ways there are of doing kind acts. Not only can they be done for people, but the dumb creatures are all about us, and as one recently said: "Some time we shall begin to realize the debt we owe them."

Two winters ago, on the bare boughs near my study window, there used to sit many little birds, huddled together to keep warm and struggling to keep their balance on the branches. It was a very pleasant thing to see them drop to the ground like so many puff-balls for the crumbs I threw to them. Every morning brought them for their breakfasts, and sometimes they arrived far too early, and by their concert of chirps made known the fact of their arrival. When the deep snows came, and the streets held nothing for their luncheons, I tried to induce them to come to the veranda for their daily meals, and at last succeeded, and such a fluttering and crowding of the feathered boarders as there was about the plates which held their crumbs. With the spring all ungraciously they flew away, without any vote of thanks.

I wondered last winter if they would come again. I could hardly expect they would remember the good fortune that had been theirs; but looking out during the first snow-

fall, which chanced to be a heavy one, I saw a half-dozen of my birds waiting before the dining-room window for their portion, and this has been repeated during the winter which is now upon us.

The memory of the great difficulty I had at the outset of persuading them to come so near the faces of people and pets that looked out at them, convinces me that all the first comers are either the original visitors of two years ago, or the recruits of last winter. Thus do I know my bird friends have not only instinct but memory, and I am spending many happy, restful moments in putting before them a bit of the bounty which God has bestowed on me.

Dear children, look well about you, and you will find much joy not only in ministering to the little creatures which delight us so, but to those who have immortal souls that we may help to save.

What a Sweet Voice Can Do.



HAVE you ever heard the little colored boys and girls sing? Many of them have very sweet voices, and they make real music when they sing our pretty Sunday-school hymns. Perhaps you have heard them shouting at their play, and have not thought they sounded very different from our own boys and girls. And yet there is a peculiar sweetness often to be heard in their song and speech. The *School Physiology Journal* in a recent lesson for the children says:

"Some of our sweetest voiced canaries come from Germany. How do you suppose they learn to sing so well? It is by always listening to good music. Just as soon as one of these birds utters a harsh note in his song, he is taken away where the others cannot hear him, and only the best singers are kept as models for the young birds.

"We can train our voices, just as the birds do, by listening to people who speak in sweet, gentle tones, and then trying to speak like them." The following little incident is told:

It was a beautiful morning, and the sun was shining just as brightly as it knew how. Some of its golden beams found their way through the trees on a fine lawn.

What do you think they saw there? A lovely little boy. At least they thought he was lovely at first, for he had curly yellow hair and pretty clothes. But when he turned around the little sunbeams saw a very cross face.

What was the matter? Why, he wanted a great big horse to ride like his father's. He had a little pony cart all his own, and the dearest little Shetland pony to take him everywhere he wanted to go, besides dozens of other pets and toys, but none of them pleased him to-day.

He fretted and stormed about the house until his mamma could not bear it any longer, and sent him out on the lawn to stay by himself till he could speak pleasantly again.

Just about the time the sunbeams caught sight of him, a little colored girl saw him too. He looked so cross she felt sorry for him.

"P'rhaps he hasn't anything to play wiv," she thought.

So she toddled off home and presently came back with a big rag doll which her mamma had made her.

"Oo can play wiv my dolly," she said, holding it up. "She's a lubly chile."

Somehow the little boy didn't feel so cross when he



Courtesy School Physiology Journal

"OO CAN. PLAY WIV MY DOLLY"

heard that sweet little voice. The frown went off his face, and pretty soon both children were playing with the rag dolly as happily as you please.

Perhaps it made him ashamed to be discontented when he had so many playthings and the little girl had only her rag dolly. At any rate, he stopped fretting, and when his mamma came to call her boy to supper, he was talking just as gently and politely as his little friend.

Dear little folks, if you put all fretting and all cross words aside this year, and learn to speak kindly, your voices will take on a gentle, musical tone, which will make you welcome everywhere.

A Message to Santa Claus

ONE of our teachers in the South sends us the following letter just as it was written by one of her day pupils — a little colored girl, eight years of age.

"MY DEAR SANTA CLAUS: — I am well hope you are the same. Give my love to all. I thank you for the doll, and the paper dolls and the story-book and the elastic and the oranges and the apples and the candy and the doll cap and the handkerchief and the paper doll dresses and the nickle and the copper and the mitts and for dressing my doll so nice and the beautiful card with the lovely rose on

it and the money bank and for giving me so many nice things.

"I hope you will live 'long and I hope you have had a Merry Christmas and a Happy New Year and I hope the Lord will provide for you and I hope you are strong and well. I think you are very kind to give me so many nice gifts and stay up so late in the night. I hope you are earning money enough to buy clothes and shoes and food to eat and I hope you will always be happy and I pray for you and ask the Lord to bless you and keep you strong and well. I hope the Lord will make you stronger and healthier each day.

"I will always remember you in my prayer. I hope you are having a good night's rest and pleasant dreams every night.

"I so thankful to you for my gifts they are so nice. Good afternoon dear Santa Claus.

"Your little friend,

EVA HANDY.



GOING WITH THE WASHING

The Secret of It

"WHERE does the clerk of the weather store
The days that are sunny and fair?"
"In your soul is a room with a shining door,
And all those days are there."

"Where does the clerk of the weather keep
The days that are dreary and blue?"
"In a second room in your soul they sleep,
And you have the keys of the two."

"And why are my days so often, I pray,
Filled full of clouds and of gloom?"
"Because you forget at the break of day,
And open the dreary room."

— St. Nicholas.